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LESBIAN MOVEMENT

IN FRANCE



Karla Jay

Catherine Lahourcade and Syn Guerin came to the United States about six months ago from Paris, where Catherine is a student of sociology and Syn is involved with the theater (she put on *Mod Donna* in France). During their half year in New York, they created a video tape entitled *WOMEN ONLY*, which portrayed women singing, working, writing, and living entirely without men — a concept which, as you will see, does not exist in France at this point, and therefore a concept which they felt it was imperative to take back with them.

Their impressions of New York and in particular of the lesbian movement here were unique and interesting (and could probably form the basis of another interview), but my main concern in rapping with them was to find out what is going on in France. One should keep in mind when reading the interview that the women had been here several months, and so their information is not an "up-to-the-minute" account, but a discussion of general trends.

Karla: Is there a lesbian movement in France?

Catherine: It's difficult to say that there is a lesbian movement. There is a movement in a very loose sense, and in the movement there are some lesbians who work with men in the FHAR (Front Homosexual d'Action Revolutionnaire) and put out a newspaper called *Antinorme*, but a lot of the women have split with the gay men. They are trying to express themselves as lesbian, but there is no lesbian movement.

Karla: Do you mean they are in the feminist movement or in the left?

Catherine: They are part of a feminist movement, but there is not a feminist movement by itself in France. It works with small and different groups, and it's not structured nor organized in the same way as here. It's very loose, and a group comes together because women share the same interests in something. For example, two years ago, there was a group which was called *Les Gouines Rouges* (Red Dykes). A lot of women in LGR came from an anarchist position — they met together and they tried to work together and make books together, but their activities were never structured. *Les Gouines Rouges* split last year.

Some of the lesbians in LGR were also part of the feminist movement — involved with straight women or other lesbian women — in a different kind of struggle against abortion and in preparing the event two years ago at the *Mutualité* (that's a very, very big place in Paris), where they organized a Denunciation of Crimes Against Women. It was the first time in France that a group of lesbian/feminists got on stage and said "We are homosexuals," and they asked for the homosexuals who were in the room to join them on stage and to be in front of the TV cameras and photographers. But some women who are not feminists stayed in the audience and said it was not

very good politics for them. Some were part of another group called Psychoanalyze et Politique and their position was that they didn't like to be shown as objects on the stage. These women relate to psychoanalysis and they have a very strange position about lesbians — they avoid the problems, saying "We are all lesbians," so they never confront *themselves* with being lesbians. For example, the lesbians in Psychoanalyze et Politique criticize the feminists because the feminists wear jeans and hats and boots, and they say "Look, the feminists are men — all boots and helmets." And you can see the different tendency in the way they are dressed because the women in Psychoanalyze et Politique wear long dresses and makeup and — I don't know if it's a coincidence — most of the women in P et P are rich, and most of the women in the feminist movement are very poor. Even the writer, Monique Wittig (*Les Guerillères*), who is a feminist — she is poor.

In the beginning of the movement in France, they tried to work together. In 1968, for example, Antoinette, the leader of P et P now, was working with women like Monique Wittig — but the women who are now in the feminist group split from the first initial group because they were not recognized as lesbians, so they decided to work on their own. So we say it is impossible to speak about the movement now because some women create a group and they are the same women who will create another group, and it might be over in one month or perhaps it will last for three or four months and then they create another one. So it is moving in one sense and in another — in my own impression — it is not moving. The lesbians and feminists are both confronted with the same group problems — the problems of using their energy in the right way or not. When there are a lot of difficulties, they say the group is over, and they build another which will have the same problems, but still there are books written and there are some actions which are started. So it is not to say that nothing happened but that it is very difficult.

I think I came here because I couldn't find a way to be myself in Paris — to work and to create something. We were in the movement for a year, and, for example, we wanted to create a video group. They decided, "Yes, we are going to make this video group with you," and then because there were some difficulties or because they have all sorts of different interests, they don't act. It's difficult to act.

Syn: Most women in French Women's Liberation are coming from a new leftist political organization like Trotskyist, Maoist, and anarchist, so when they come to the movement, they don't want to produce the

same structure as they had in the leftist movement — they are so afraid of structure and organization — like the Lesbian Feminist Liberation [in New York] has. They say that this way of organization is a male thing, and they say that women have to find their ownway. So, for example, once a month or every two weeks, there was a general assembly (a big meeting). All the women came — P et P, feminist, all groups. And when you come for the first time to the meeting it's amazing — you see a big place with maybe 200 women and they are speaking ten here and ten there and no topic, nothing very clear. It was like a trap because sometimes something happened, but a lot of energy was lost, and now, the feminists have decided to have their own place and to be more organized.

Catherine: For example, imagine an American woman or a French woman who wants to get in touch with a group in the women's movement in France. Before last year it was impossible, because they had no money and no set meeting place. There wasn't even something like the *Village Voice* that announced the meetings — in France this doesn't exist. The press is very controlled by the government. So there is no newspaper — the only newspaper made by the women's movement is *Torche en Brule* (*Burning Torch*), which is not printed regularly. So a woman who comes from the outside and who wants to meet some group can say the women's movement doesn't exist.

To give a better idea of the organization of the women's groups in France, I think a good example would be the *Torche en Brule*, which is never the same from issue to issue. There aren't the same women — some women are continually part of it, but generally there are new women who come in to write articles and to learn about it. And I think it gives a good example of the way it works in Paris.

Syn: For a long time the *Torche en Brule* was made just by women in Paris, but now there are groups in little towns who say "We want to speak." So, for example, the last one was made by the women from Rouen, and when we received it, we were very surprised because it was feminist. They speak about sexist schools, abortion — they say "Hello — we are here, we are homosexual, we exist."

Karla: Isn't there enough of an audience for there to be more than one paper? For example, couldn't Rouen put out its own paper, and Paris another one?

Syn: Yes, there is an audience because all the papers were sold and it's very cheap to buy (1 franc), but distribution is very, very difficult. There are kiosks, but the people who sell newspapers don't put it in the

Continued on page 25

Gay Professionals On T.V.

Recently of few of us had a chance to preview an absolutely terrific David Susskind show featuring six gay people. The theme of the show is "gay professionals" — they talk about their jobs, about coming out, and about the oppression of gays and women. They're all too smart for Susskind, and run rings around him. It's the kind of show that will be very useful in helping to dispell myths held by parents, legislators, etc., and it's also a great up for gay people. The panelists are Elaine Noble, who teaches at Emerson College and is a candidate for the Massachusetts state legislature; Carolyn Innes, Assistant Director of Nursing at a leading Philadelphia hospital; Dr. Adrienne Smith, President of the Illinois Group Psychotherapy Society; Dr. Howard Brown, former New York City Health Commissioner and our board chairperson; David Rothenberg, Executive Director of the Fortune Society; and Professor

Joseph Norton of the State University of New York at Albany (the latter two men are also on our board). It's a show you won't want to miss. Check with your local station, refer to Susskind Show No. 24.

Nathalie Rockhill

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Philadelphia (WHYY) 3/16
Buffalo (WNED) 3/16
Chicago, Ill. (WTTW) 4/6
Green Bay, Wisc. (WPNE) 3/29
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E.R.A. FIVE TO GO

NOW SEES ERA VICTORY AHEAD

With its legislative predictions for 1974 becoming fact right on schedule, the National Organization for Women (NOW) is close to the realization of a primary goal — ratification of the Equal Rights Amendment as the 27th amendment to the U.S. Constitution.

By the end of the first six weeks of the new year, the work of NOW members in Maine, Montana and Ohio helped to bring about those states' ratification of the ERA. In Georgia, more conservative forces won the final vote, but NOW's legislative experts point out that the Georgia vote is a victory of sorts.

Ratification by only five more states is needed for the Equal Rights Amendment to become the newest Constitutional amendment. With their prediction record holding thus far in the new year, NOW's legislative coordinators are looking to Illinois and Florida as likely states to ratify the ERA in upcoming months, with Louisiana, Oklahoma and Missouri as strong possibilities.

A major nationwide goal of the over 700 NOW chapters in the United States has been to achieve ratification of the ERA before the nation's 200th year, 1976. "With NOW's countdown for the ERA presently at 'five to go'," Ms. Scott says, "we feel confident that victory for the cause of equal rights for women is near."▲

BITTER TEARS , ART AND POLITICS

by Karla Jay

It is a difficult task to explain a movie as complex, rich, and manifold as *THE BITTER TEARS OF PETRA VON KANT* (directed by R.W. Fassbinder) to those who haven't seen it. It is even more frustrating to say that I've finally seen an incredible movie to my sisters across the country who will in all probability never have the opportunity to see this film because of its German origin: When was the last time you saw a recent German-made, German-language, German-directed movie in this country? Even in New York, where foreign films are something of a vogue, this film was released for only two showings at the Lincoln Center Film Festival.

Knowing that you haven't seen it, I can indulge in a little plot revelation while discussing the different levels of the film. *THE BITTER TEARS*, made from a play also written by Fassbinder, revolves around a prestigious lesbian fashion designer named Petra Von Kant who lives in an apartment with an eternally silent slave/apprentice named Marlene. Attired in a horrendous black dress, Marlene has a face I can only describe as plastic with wig-red hair, penciled eyebrows, and false eyelashes. My initial impression was one of horror and outrage, as I immediately assumed lesbians were going to be depicted as "too ugly to get a man." But as Petra slowly got up from bed and put on a black wig, and plasticized her face with eyelashes and pounds of makeup, I realized that these were not lesbians, or even women, but surreal mannequin-like creatures and that the action was going to take place in one spot and on a different plane of reality so that perhaps the setting was a store window or storage area.

Like mannequins, they move slowly, talk slowly, pose rather than sit or stand, juxtaposed against the fleshy and alive Rubens' figures depicted on a massive mural covering one side of the room. Every gesture or emotion is as hollow as the inside of a puppet. Marlene, for example, is passive, submissive, and masochistic, and she can express only those emotions in accordance with the slave mask she wears, such as crying submissively and silently as Petra elaborates to her friend Sidonie the secrets of her two marriages.

The movie is a tale of how mannequins become human through pain and how mannequins remain mannequins despite pain. The story is also one of power and ultimate role playing — roles better shown by the extremities of puppets than by people. Thus

we see Petra woodenly enacting her master/slave relationship with Marlene, a relationship disrupted by the appearance of Karin, a would-be model and friend of Sidonie. Petra sees in Karin the possibility of a new and more interesting slave and invites Karin to visit her. When Karin arrives the next night, Petra is dressed in an unbelievably tight dress, coiled with material suggestive of whips or ropes. Karin comes posing as a slave in a gold dress, slave bracelet, and slave necklace — an outfit which inspires Petra to speak of the merits of discipline and bondage and to promise to make Karin a "famous mannequin" in return. Karin pretends to buy the promise of success while shrugging off the "discipline trip," for Karin is also a "dominant" and really wants power.

Petra makes the drastic mistake of falling in love with Karin, and putting off her black wig for an auburn "seductress" wig, she tries to woo Karin, but it is not long before she is Karin's total slave. Karin moves in and treats Petra as Petra still treats Marlene. Marlene, by the way, stays throughout it all, suffering more and more, shedding silent tears, typing rapidly to drown out the sound of Petra's love for another, or casting an occasional malicious smile when Petra seems about to revolt from Karin's cruelty — which is not like Petra's outright rudeness and harshness to Marlene, but more of a psychological cruelty, consisting of telling Petra all about her marvelous nights out with men — particularly Black men "with big black cocks." What could be more painful for Petra — famous snobbish designer — than to be rejected for a man, and for a big Black man at that?

Although Petra never tires of tormenting Marlene, Karin soon wearies of Petra, and once Karin becomes a famous "mannequin," she leaves Petra to return to her ex-husband Freddy — another cruel blow to Petra. Petra, now in a golden wig imitative of Karin's, goes through all the empty and time-worn gestures of a forsaken lover, drowning her sorrows in proverbial gin and sitting anxiously by the phone listening to the Platters. She also strangely sets up two genuine mannequins in the bed she and Karin once occupied, and the mannequins wickedly mimic Petra and Karin down to their positions and eyecolor. However, when Petra's birthday arrives bringing Sidonie (sadistically bringing as a gift a plastic baby doll which resembles Karin) as well as Petra's mother and daughter, but no Karin, Petra has a psychotic breakdown: The plastic



The Bitter Tears of Petra von Kant

All woman cast for Fassbinder's newest film

splits apart, she really *feels* pain (instead of pantomiming it), throws liquor glasses at her guests, reveals her lesbianism to her shocked but wooden mother and daughter. In short, the protective wall of the roles to be played, the games to be won or lost, the scripts to be enacted — all collapse, and Petra through her bitter tears and suffering, becomes human.

However, if Petra is to be human, she must reject the master role *as well as* the slave role, and she realizes this. She offers Marlene a new start based on "equality and liberty," but Marlene, who was content to be Petra's slave even when Petra was groveling and in turn the slave of another woman, cannot accept the burdens and responsibilities of being human and equal. Once she grasps that Petra does *not* mean going back to their normal master/slave relationship, she packs her bag. Marlene's departure is probably the best scene in the movie: Marlene moves silently back and forth in front of the never-moving camera and throws one item at a time into her suitcase before passing out of camera range to pick up another object. She throws in an unidentifiable piece of clothing, a record, a single book, and finally casually drops in a *gun*. Now, you see, you have to realize that Marlene has had the *means of power all along* and that at any time she could have stopped her suffering by killing Petra, Karin, or herself, but she wants power as little as she wants equality. Both are frightening, alien and unpleasurable to her: She wants only to play her role, a role which may seem horrible

to the viewer, but one which Marlene loves and which she refuses to live without. In fact, on the way out, she picks up the baby doll depicting Karin — suggesting perhaps that Marlene has decided to become Karin's slave! Petra watches in silence, smiling ironically in recognition of the fact that she cannot thrust her new consciousness and humanity onto another.

And so ended the best movie on role playing, power, and human suffering that I have seen in a long time. Of course there are things I didn't like at all about the movie. One must first ask: Why use lesbians? First, I wonder whether they are lesbians. If you want to accept the assumption that they might be mannequins, one should remember that mannequins are mostly women, although in recent years men have been introduced into store windows (nevertheless, I seem to have discovered on looking at store-window dummies lately that male mannequins are usually headless torsos, whereas the women are supposed to look like potential consumers), and so the men in this movie are all off-stage — in another window perhaps, talked about but never seen. Even if one insists that they are *people*, then they are *surreal* people, on a different level of reality from, say, Sister George, or Thérèse and Isabelle.

If one takes the position that a lesbian — mannequin or not — is a lesbian to the public then we are back at the basic question, and my feeling is that the story could have been told differently but as well with heterosexuals and that Petra could have suffered

equally at the hands of a man who leaves her for another woman, and Marlene could have been another man.

Then, why lesbians? I'm afraid it is probably the perverse state of society in which a person has to shout "LESBIANS" and then say: "Now, that I've got your attention, folks, here's a message of importance." People used to yell "sex," but even that now gets a dull ear, if the movie isn't a fuck a minute, since sex has been so overused in films, and *THE BITTER TEARS* would certainly lose on that count, since there is little sex in the movie and it is not meant to titillate. The point is, however, that I wonder whether the fact that Fassbinder uses lesbians as an attention-getter is his fault or society's? After all, when heterosexuals complain to me that we're making such a fuss about our sex lives, I point out to them that *they* are the ones who have made an issue of lesbianism with their laws and prejudices.

I still object to Fassbinder's use of lesbians, although I realize why no one would have financed

the same movie about heterosexuals, even though I want to stress that the film *is* about heterosexuals and *heterosexual* role playing to a greater degree than *WHO'S AFRAID OF VIRGINIA WOOLF* is about homosexual roles (as many have argued). However, Albee's play was written at a time when homosexuality was a taboo subject on the stage: The situation has merely reversed itself, and now we are "vogue."

My strongest objection to the lesbianism in the film is on a much more subtle level. I felt that there was an implication throughout the film that heterosexuality is superior to homosexuality. For example, Sidonie seems to have a fair relationship with her husband, Petra's mother goes to put flowers on her husband's grave, Petra loved one of her husbands until he was killed in a crash, and Karin has found at least sexual satisfaction with men — although she never seems pleased with Petra — and there is no indication that Karin plays the same cruel games with her husband Freddy. ▲



WRITERS! REPORTERS!

So that sisters throughout the country may be well informed, so that we may achieve that communication link throughout our National Community, please share your information, knowledge, ideas and creativity with sisters who do appreciate your efforts. Please send your articles: News, features, political analysis/theory, cultural happenings to the Tide Collective, Editorial department. We are especially eager for articles from outside the L.A. area. Also welcome: Poetry, Very Short Stories, humor, graphics, photos. The *TIDE* is YOUR magazine, YOUR link with your sisters. Use it.

SISTER TO SISTER

(Sister to Sister is a column the *TIDE* prints to help sisters make contact with other gay women. Due to the work, space, and handling involved, this column is run somewhat like a classified section. Each sister is welcome to submit up to four lines (25 to 30 words, no abbreviations). \$2.00 should accompany each request for printing. The Tide Collective retains editorial control over all submissions. No photos or physical description will be printed. A mailing address must be given, even if it is a P.O. box. No telephone numbers will be printed.)

Three Marias Still Fighting

by Karla Jay, New York Correspondent

On the evening of January 28th at the Circle In The Square Theatre in New York City, the first international feminist protest action was held on behalf of Maria Isabel Barreno, Maria Teresa Horta, and Maria Velho da Costa — usually known as the "Three Marias." Together they wrote *The New Portuguese Letters*, a moving and poetic work depicting the life and lot of women in Portugal — an existence including rape, abortion, forced incest, and perpetual degradation by the male establishment. Because these atrocities are described from a woman's viewpoint, the book was seized and burned by the Portuguese government. This act in itself is not uncommon in Portugal, but what is uncommon is that the publisher, *Serpente Editions*, allegedly used the seizure as an excuse not to pay the authors for copies already sold and that the Portuguese government decided to prosecute the Three Marias for obscenity and offending public morals.

Their plight is aggravated by the fact that each Maria works and has children to care for and, in addition, Maria Teresa Horta is tubercular and may die if sent to prison. Although only one woman wrote the "obscene" portions, the women are sticking

together and refusing to divulge who wrote what parts, and so the benefit was held to arouse sympathy and support for the Three Marias, whose trial resumed at the end of February with 24 witnesses for the prosecution and 28 for the defense. Robin Morgan gave an opening address in which she outlined the plight of the Three Marias and in which she underscored the fact that so much American sympathy was being given to Alexander Solzhenitsyn — a man opposing a Communist regime — while little was being done for the Three Marias — women opposing a dictatorship. She urged women to girlcott Portuguese goods and to protest to Portuguese consulates and airlines. After her speech, Tammy Grimes, Zoe Caldwell, and Carol Cole read excerpts from *The New Portuguese Letters* to a crowd of 400 moved, cheering, and stomping women and to a few silent and shaken men.

It is now the responsibility of everyone who reads this to spread word and indignation about the treatment of the Three Marias and to stop their persecution. Unfortunately, the English translation of the text will not be put out in the U.S. until September, for the book itself will be the Three Marias' strongest defense in this country. ▲



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in a sexist society such as ours no behavior of women is the same as that of men. When women LOVE (men or each other), they don't "love" like men do. What physical and emotional feelings women derive from sex, are not the same as those which men experience. When women work together, it is not the same experience as when men work "together"/compete. When women talk to each other, they don't talk about the things (money, status, power) that men talk about. Ad infinitum. Knowing this helps me understand that when women love each other and attempt to build a life around their love, they do not love or live as men who love straight women and they do not love or live as men who love other men. After I got this through my consciousness I was still left with another sticky conflict which I am now hoping to work out.

WHAT'S A WOMAN TO DO?

by Jeanne Cordova

Although I have been a lesbian for seven years, and used to think I knew what being a lesbian meant, I must admit over the last year the feminist interpretation of lesbianism has thrown my political activity in the gay, lesbian, and feminist movement into a quandary.

Recently a friend whom I call a nouveau lesbian (because she recently came into lesbianism from heterosexuality via the Women's Movement) told me, "A lesbian is not a homosexual." Last week I read a button put out by a radical feminist/lesbian collective which read, "We are angry, not gay."

In 1968 B.F. (Before Feminism) I used to read in Webster's, "a lesbian is a female homosexual." A homosexual is one "who sleeps with his (her) own sex." In 1970 I read in that now famous feminist document, "What is a lesbian?"; "a lesbian is the rage of all women condensed to the point of explosion." Later in that same article I read, "But lesbianism is also different from male homosexuality, and serves a different function in the society."

Clearly these are, if not conflicting, certainly different definitions. Clearly they come from different perspectives. The former is what men like Webster understand about us, the latter apparently what our straight sisters saw in our life style. In recent years I have come to understand that lesbianism is NOT like (male) homosexuality because

I was a woman identified lover of other women for four years before I found the Women's Movement. During that time, I like so many of my sisters who had the misfortune of falling into unfeminist lesbianism, spent much time in "the bars" and "the roles." Having left the latter I still remember vividly the former. I still remember walking down the street and having men, and YES WOMEN, say or point, "QUEER." I still remember the cops coming in and lining me up against the wall and throwing some other sisters into the wagon outside. I still remember when THE LADDER used to say, "we homosexuals deserve our democratic rights to live and love the same as heterosexuals." I still remember my father throwing my short haired lover out of the house and saying, "Don't you ever bring a woman LIKE THAT in this house again." I still remember him and others in my Abnormal Psychology classes saying, "we ought to take all those dykes and faggots and shoot 'em." I guess that means I remember what it means to be HOMOSEXUAL in this society.

In the last three years I have learned that to be WOMAN in this society is just one step up from the bottom of that dung heap. Maybe being woman isn't even one step up, but I don't want to argue about which part of me (as if I wasn't whole) is more

oppressed. Its all lousy. What I mean to say is this. I came into the Women's Movement, via the Gay Movement. I now realize that when society busts "a faggot" they are showing contempt for "a man who would be a woman" and when the courts take away a lesbian's children it is because she is NOT REALLY a woman. For many years I have known that the "faggot-swish male" and the "dyke-butch lesbian" come in for far greater oppression than the butch male and the latter day "femme" lesbian. I know this is because the former are overtly breaking role behavior and the latter are ok because they still look like REAL men and REAL women. Laying aside this crap, I as an activist, one who wants to help change things, question whether my place is with the movement which seeks to lift discrimination off my sexual orientation or the movement which seeks to redefine the one-down position of my gender. Does a lesbian belong working in the Gay Movement or the Feminist Movement? — Or both? Or neither?

The ambiguities and oppression we suffer from both; woman-baiting-sexism from the gay men and lesbian-baiting sexism from the het women is I think the reason why so many Lesbians adopt a DYKE SEPARATIST, total Lesbian Movement/identity perspective. Sometimes I sit in large gay community meetings and watch gay men subtly putting down their femme-male lovers. Sometimes I sit in large feminist meetings and listen to my "sisters" say, "No, Jane can't be the one who gives the T V speech, her hair is too short, she wears men's boots — what will people think." I know damn well what a lesbian thinks in either situation. I also know that a lesbian in the women's movement isn't doing much to help her sisters keep their kids in courts, and I know a lesbian in the gay movement is not doing much to help her sisters prevent rape. Emotionally I so totally identify with women that it's hard to feel a part of Christopher Street West parades, it's hard to recognize any "brotherhood" with John who got busted on "lewd and lascivious" when last week he said to me, "What do you see in women?"

I am beginning to see, yes indeed, being a lesbian is so totally different from being a gay man. We have little in common but the society that mislabeled us — and right now we are rejecting that society and all its labels.

I am tired of telling my gay "brothers," "NO. You can't do that to women," I am tired of telling my straight and lesbian feminist sisters, "I'm angry AND gay." Sometimes I think my sisters who have found loving another woman through the rosy glow of a

woman identified supportive Women's Movement, forgot—or-never learned- loving another woman is ALSO being queer. No, being a lesbian is NOT the same as being a homosexual but how do you fight against a society which says it is?

This year I don't see any real place in the male identified gay movement for a feminist identified lesbian. This year I still question, "What is a lesbian-gay-queer woman's responsibility to the thousands of her sisters who still suffer under anti-gay as well as anti-woman prejudices?" Next year maybe someone will write about how to fight a society which would lock me up on two counts. Both, it seems to me, carry life sentences. ▲

TO THE WOMAN WITH THE SICKLY GREEN EYES

*I was standing
in front of a picture
you obviously
wanted to see —
or was that only an excuse?
Anyway,
whatever it was,
your eyes probed
just a bit too deeply
into my eyes.
Too much hunger in them.
I returned the glance,
only briefly,
only long enough to see
how sickly green
your eyes were.
A yellowy,
rotting leaf color.
I remember wondering
if they had bleached
to such an awful color
from long years
of repressed desire.
And I also wondered
if mine
were a sickly brown
for the same reason.*

Aleida Rodriguez

Redstockings Are Back On Their Feet

Nancy Borman

When I recognized the flamboyant Redstockings logo on the envelope of a request for reprint permission, I just assumed that Carol Hanisch, signer of the note, was recycling her old rubber stamps.

But then the rumor spread my way: Redstockings is back!

A phone call to Barbara Leon confirmed the story. Five members of the original group, which has been defunct since the fall of 1970, have revived the organization in New York City. The present mysterious lull in the local women's movement is an important factor in the group's resurfacing.

Analysis of why the movement is slowing down will be a major focus of a new annual "Feminist Revolution," which is the new Redstockings' first project. Besides Leon and Hanisch, the group includes Patricia Mainardi, an editor of the "Feminist Art Journal"; Collette Price, active in New York Radical Feminists; and Kathie Sarachild, who originated the idea and program of consciousness-raising.

Leon informed me that the group is not open for new members at this time, but that the journal is intended to serve as an organizing tool for the future. She said the editors are working with a Feb. 15 deadline to put together a collection of articles that will form a cohesive analysis of the feminist movement's strategy and problems. It will not, she explained, duplicate the work of *Notes*, since that annual offers a much broader spectrum of radical feminist philosophies.

She said she expects the journal to be out in a few months.

Why did Redstockings disband? Leon cites two central reasons: the expansion of the group without regard to political agreement (thus its politics were watered down), and the conflict over leadership (regarded by some members as a phenomenon of male authority). The new group's attitude toward expansion is to hold off until they can prevent the compromising of principles, and as for leadership, "we'll recognize it when it arises."

In a letter seeking funds for the printing of the journal, the group had this to say of the current state of the women's movement: "Today the trappings of the early radical upsurge remain but the content and style have been watered down. Operating on its initial momentum only, the movement is slowing down."

The letter went on to announce that "Redstockings, a radical feminist group which contributed so much of the early theory and action has been formally reorganized, and is ready again to push forward."

The group's address is P.O. Box 1284 Stuyvesant Sta., NYC 10009. Send money. ▲

reprinted from HERSELF

New York Women's School

Karla Jay, New York Correspondent

On February 15th, a Valentine's Dance for women — featuring the New Haven Women's Liberation Rock Band — was held at Columbia University in upper Manhattan to benefit the New York Women's School. Over a hundred women attended.

The New York Women's School is located in the Park Slope section of the borough of Brooklyn and offers a wide variety of courses including Women's Literature, Our Bodies Ourselves, Basic Marxism, Singing, Introduction to Women's Liberation, Lesbianism, Park Slope Community Workshop, Theatre Workshop, and Women in Latin America. High School Equivalency Courses (English, Mathematics, etc.) are also offered.

The school and the courses are run by and for the women who attend the school, and there is also a steering committee made up of members of the school. Any woman is eligible to teach a course if she wants to. Registration costs only \$5 per semester, in addition to which each woman must spend one night working in the child-care center, so that women who have children do not have to hire babysitters in order to attend classes. Women initially sign up for one course, but may take additional courses if there are any openings after each woman has chosen one class.

The school was founded last April, and the first semester began in October. For further information, newsletters, or to put your name on the mailing list, you can write to the New York Women's School at:

371 9th Street
Brooklyn, New York 11215
(212) 788-9209 ▲

FLASH !!!

The results of the TIDE survey have been tabulated and will be published in next month's issue.

LESBIAN NITE AT THE Y.W.C.A.

by Susan Kuhner

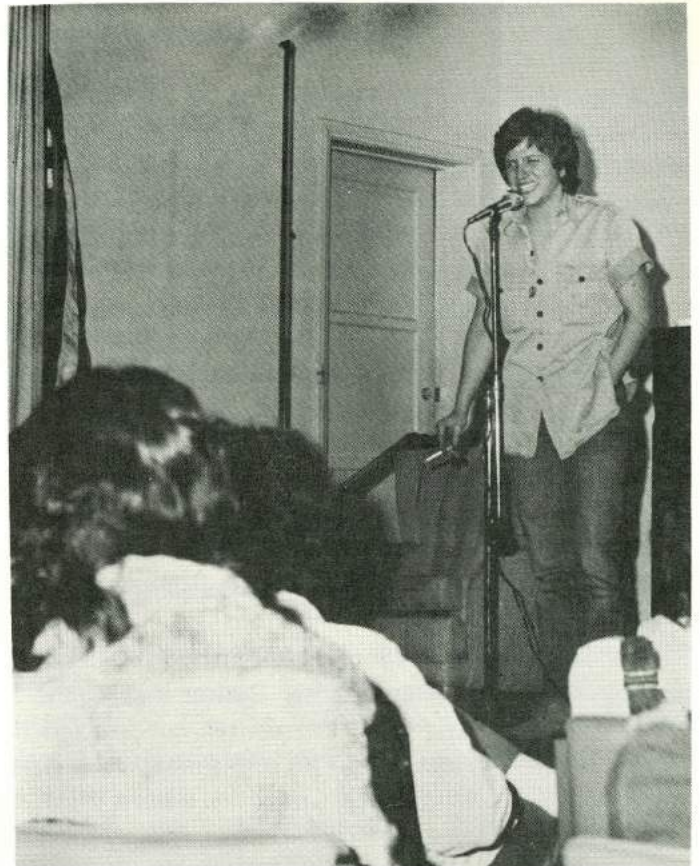
The concept of An Evening of Sharing was enthusiastically embraced by twelve Lesbians who were beginning to prepare a "Lesbian Nite at the Y." We knew that we were talking about a different kind of experience than any previously presented to the community. Anticipating the variety of political, social, economic, and sexual orientations that women might bring to the audience, we chose to share our most personal experiences with them as our definitions of ourselves as Lesbians, as women, as members of an embryonic social/political group, and as individuals.



Women rap about speakers at intermission.

On March 8 at the Y in Santa Monica, our presentations were as unpretentious as the leaflets and programs for this event. There had been no rehearsals, so we all felt the intimacy of our sharing with regard to each other as well as with the women who paid their dollar at the door.

What was shared? The painful difficulties and delicious delights of being out front and of not being out front about being a Lesbian in Clinical Psychology graduate school. Being an alcoholic wife and mother until, after age forty, women were finally



A sister shares her experiences in "coming out."

allowed to bring relief to her pain. The overt and insidious destruction of women by professionals. Critical points in a year and a half of women's life expressed in music. A "home movie" showing the natural evolution of a Lesbian from childhood through adolescence to adulthood. Plans for a Lesbian production company and the budding reality of it as manifested by this debut of Good Taste Productions. Ideas of how Lesbian women can bring their wisdom and creative energies together to raise money, buildings, and community consciousness. The rage and infinite sadness over the senseless death of a sister who was a flower, a tree, fertilized and poisoned with MANure. Poems of bitter and better days by J.C. A funny feminist song and poem to relieve tension. An open mike (michelle?) to end an open evening and to begin new sisterships.

Although the audience was not as varied as we had hoped, we knew that what we were sharing and the very act of sharing such personal experiences and feelings together were enough. The evening was beautiful in a different sense than any community event we had ever known before. And no one wore capris. ▲

LESBIANS TAKE HISTORY TO TASK

THE FIGHT FOR OUR HISTORY AND PLANNED PARENTHOOD

There is a history collective that was originated last January by lesbians to study matriarchies, lesbian cultures, witchcraft, etc. We meet every other Sunday at somebody's house; the next meeting will be March 10 at 8:00 p.m.

This history collective has given me the insight that we lesbians have no written history. Not that we didn't exist, but straight society found so many excuses for not writing it up when some dyke did something fabulous.

So here we are in 1974 starting to get a little touchy about that. We are touchy about that deliberate exclusion by straights who have written these histories which leaves us lesbians without memory, pride, or song.

For instance, Planned Parenthood's current handbook on the Rape Crisis Center has a short paragraph describing how the center got started. I read it with interest, and, to my shock, it talked about the Women's Health Collective's contribution

and Planned Parenthood's contribution, BUT NO MENTION OF GAY REVOLUTION OF WOMEN.

Last May, 1973, on one hot Sunday afternoon, G.R. of W. women mimeographed flyers calling for a community meeting to deal with sexual assault, which at that point was at epidemic proportions -- 10 women had been victims of a sexual terrorist in the Park Avenue-East area. We were angry and concerned enough to paste flyers on every bush, building, and tree in the east side of town.

RESULT? Nearly 100 women jammed the East Avenue Women's Center for a meeting. This meeting, spearheaded by Dodi Robinson of G.R. of W., had a strong positive result. Women came together to share their outrage at being objects of sexual terror and let it be known to the community. That was our contribution, sisters, and, from that meeting the Rape Crisis Center got the gas it needed to become a reality. We women also volunteered to become counselors to rape victims, and we set up self-defense classes.

I have submitted to Ms. Barbara Zartman, Chairperson of the Board of Planned Parenthood and coordinator of the handbook, an alternative statement about the origin of the center, with full mention of the meeting G.R. of W. called. We are NOT claiming full credit, as there are many women -- Sue Greenberg of the Women's Health Collective, for instance -- who collectively shared in the origin of the center, but we do want our work acknowledged in written form. It is our right. It is our history, and we must be recognized for that work.

I don't know if we are going to be mentioned or not in the handbook. Planned Parenthood, who financed the center and who also contributed heavily in its leadership, will make that decision at their next board meeting. They are very wary about lesbians impugning the center's credibility.

It is incredible to me that we are not included in the center's handbook for fear of tainting the reputation of the center, and yet men are allowed to serve as counselors for rape victims. It appears to Planned Parenthood that men, who are the sexual assaultors, are more credible to women who are victims of their rapes than lesbians. We must stop this bullshit and demand our history!

Reprint from Gay Revolution of Women Newsletter ▲

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Lesbian Mother Appeal Denied



by Rita A. Goldberger

Lynda Chaffin lost a custody battle to her parents last December. The court awarded her two daughters, ages 14 and 11, to their grandparents, even though both daughters wanted to stay with their mother, because Lynda is a Lesbian. She is appealing her case. But meantime, a complication is involved. The custody decision was decided in California, which means that the appeal must be fought in California. But her parents live in Washington, and will take the children with them. Legally, this situation would mean that even if Lynda won her appeal in California, which could take years, she would then have to go all the way up to Washington and start the fight all over again, to get the state of Washington to order her parents to turn the children over to her.

In a situation like this, a stay is usually granted, which in Lynda's case would mean that she would not have to turn custody over to her parents unless and until the final decision had been made by the courts that her parents would get custody. Since other Lesbians have won their child custody cases, she has an excellent chance of eventually winning the custody of her daughters. However, in Lynda's case an exception seems to have been made.

Her attorney Al Gordon and his law clerk worked for several months preparing the writ of

supersedeas, which is a stay order from an appellate court. (The stay was originally denied in January, and Lynda was ordered to turn the children over to her parents.) The writ was 85 pages long, and was filed at 1:00 pm on Thursday, March 14. Al received a slip in the 9:00 am mail the following morning telling him that the writ was denied. This slip had to have been mailed before 5:00 pm on the 14th because that is the time the courts close. So in the four hours between 1:00pm and 5:00 pm the judge supposedly read this 85-page writ, considered all the arguments that took months to prepare, and gave a fair and intelligent denial!! The judge probably never even glanced at it, but refused it on the grounds that Lynda, as a Lesbian, should not have custody of her daughters.

On the same day that the writ was denied, the judge in Lynda's original case issued a bench warrant for Lynda's arrest. She has not been heard from since she was originally ordered to turn the children over to their grandparents, nor have the children, and it is suspected that she is in hiding until a stay is granted. Otherwise, the children will be forcibly taken to their grandparents.

Al is now preparing an appeal to the California Supreme Court to get a stay granted. All this work is being done, just so that an appeal can then be made on the original custody decision. This case is taking time and money. Support from the Lesbian and gay community is needed: financial support to pay court costs (Al is not charging for his time), and organized support, to let the "justice system" know that Lesbians will not take the oppression of their sisters sitting down.

The Women's Defense Committee is raising money for Lynda's case, and organizing community support. All sisters are needed. For information about meeting time and place, or for other information, or to send a donation, write: Women's Defense Committee, 373 N. Western No. 202, L.A., Calif. 90004. Or call Nancy at (213) 663-1342 or Rita at (213) 384-9903. Make checks payable to the Women's Defense Committee. A Sing-in is being held on April 20th at the Church in Ocean Park, Santa Monica from 8 pm to 2 am. Bring your own guitars, recorders, tambourines, bongos, or kazoos. Pianos are available. Admission is \$1.00, and not only will you have a good time, but your money will all go to support Lynda Chaffin.

CROSSCURRENTS

ISLA VISTA, CAL.

Calif. Women's Center Conference

The Isla Vista Women's Center is planning a Women's Center Conference to be held this spring (May 24, 25, 26). We feel a gathering such as this will provide much-needed opportunities for women from various areas to share ideas, experiences, and information about how our different centers are working. It would also enable us to establish communication lines to overcome the isolation that we sometimes feel, and make our exchange a continuous process.

Some of the focus of the conference will be on how different Women's Centers function and how programs can be expanded. Discussion and workshops would include such topics as general organization, health collectives, rape-prevention collectives, classes (auto mechanics, carpentry, etc.), self-awareness groups, radio collectives. We are also making plans for music, speakers, and theater. Any suggestions you have for workshops, discussions, etc., would be greatly appreciated.

So let us know if you can come, and send any ideas you would like to see incorporated into the conference. If you can help organize/facilitate any workshops, please let us know that too. We are making arrangements for places to stay. We would also like to provide child care, depending upon your interest and input into this.

Please come if you can and share the power of our energy and ideas.

Isla Vista Women's Center
6504 Pardall Road
Isla Vista, California 93017

SANTA CRUZ, CAL

Lesbian Music Festival

This August, in Santa Cruz, there will be a lesbian music festival, held in celebration of being ourselves. If you write music, play music, or listen and dance to music, please go with energy and love. The festival will last for a weekend — the exact date has not yet been set. There will be child care provided and as much housing as possible. Please write if you are interested in coming, so that they may have some idea of what kinds of accommodations they need to provide. They will send you as much exact

information as they can about date, place, facilities, etc.

For more information write to:
The Amazon Music Project
529 Chestnut St.
Santa Cruz, Calif. 95060

NEW YORK STATE

WOMEN AND MADNESS Rip-off Stopped

As a result of Phyllis Chesler's suit against Avon Books, the paperback publishers of *WOMEN AND MADNESS* (see January Crosscurrents), Avon was ordered to tell the readers exactly what had been deleted from the original version. In other words, the consumer has a right to know what she is buying. The publisher was also restrained from selling the 50,000 copies still in the warehouse. Dr. Chesler hailed this decision as a landmark victory in publishing.

Due to the decision, Avon has decided to print a complete version of the work (probably because a huge list of deletions would discourage potential buyers). However, there is no way of preventing the sale of those abridged copies which have already been distributed (75,000 copies), so make sure you are buying the *COMPLETE* edition. The complete edition can be recognized because it is the one containing pictures, and some of the material in the complete edition is set in double columns.

Lesbian Nation Weekend

Women from Albany, Syracuse, N.Y. City, and Rochester-Geneseo, met during and after the NYSCO Conference to discuss the future of a Lesbian Nation weekend to be held in upper New York State this summer.

The idea of the weekend is to bring together lesbian women from across the state to create a visible cohesive sisterhood.

Primary need, of course, is a location for the event. One location was suggested around the Rochester area, but the problem is parking and accessibility.

Any sister who has land and would like to help create this history-making event should contact Betsy Booth of *DYKES UNITE* (a statewide newsletter for women) at Fraser Box 354, S.U.C. Geneseo, Geneseo, N.Y. 14454.

Other important discussion included the need for statewide support of DYKES UNITE. A disappointing number of articles were contributed to the first issue printed in February. Maxine Sobel made a plea for more response and articles for the statewide newsletter.

ROCHESTER, N.Y.

Lesbian Radio

Listen to Lesbian Nation 12:00 midnights every other Wednesday. WCMF 96.5. MUSIC, NEWS, COMMENTARY.

WASHINGTON, D. C.

New Feminist Publication

QUEST: A Feminist Quarterly will provide a national forum for longterm, in-depth feminist political analysis and ideological development. Conceived by a group of Washington, D.C. women Quest's first issue will be out in April, 1974.

Quest is aimed primarily at women's movement organizers, theorists, and analysts. This audience not only includes women in the radical women's liberation movement but also those who are developing feminist studies, women in reformist organizations who see the limitations within the existing systems, and activists in other social change movements.

The first issue will focus on the Process of Change from political, economic, and social perspectives.

Articles include: "What is Political Change?" by Nancy Hartsock, Professor of Political Science at the University of Michigan, "How Lesbianism and Feminism Affects Change in Women" by Rita Mae Brown, poet and author of *Rubyfruit Jungle*; an analysis by the Los Angeles Self-Help women on their strategy in developing alternative health systems and their ideology of women controlling their biology; and an evaluation of political reformism in the women's movement by Charlotte Bunch, one of the early founders of the women's liberation movement and *The Furies*, lesbian feminist collective and newspaper. Articles are directed to women who want to solve the problems that face us in creating fundamental change in society.

Future issue topics will be Money, Fame and Power; Self-Concept and How That Makes Us Powerful, Spiritualism and the Movement; Future Visions and Fantasies. We welcome contributors from all over the United States and internationally.

The members of the Quest Staff are Dolores Bargowski, Charlotte Bunch, Rita Mae Brown, Jane Dolkart, Bev Fisher, Karen Kollias, Lexi Freeman, Emily Radziewicz Gaumond, Mary Helen Mautner, Gerri Traina and Juanita Weaver.

If you are interested in contributing articles or subscribing, please write:

Quest: A Feminist Quarterly

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WASHINGTON, D.C.

Olivia Records Forms

We are a group of lesbian feminists creating a record company called Olivia Records. There are hundreds of women across the country who are creating women's music, music that reflects our experiences, thoughts, and emotions, and is another part of a growing women's culture. We feel that these women should have access to the recording industry and so be able to be heard in all our communities. Olivia Records is being created for just this purpose, a national women's recording company. We are interested in high quality music that is not oppressive to women; music that can be, but does not have to be, overtly political; music that comes from and speaks to all facets of our lives.

Olivia Records will become as independent as possible from the male-supremacist economic system. We will employ only women and will provide those jobs for each other at living wages. We recognize the importance for working out class, race, and age differences among all employees, and it is important that Olivia be a non-oppressive institution in which people can grow and create. It will be operated on a collective basis, in which musicians will control their music, and other workers will control their working conditions.

We will set up our own distribution system and our records will be available to large numbers of women throughout the U.S. and Canada. Any profit made on the sale of the records will go back into the company. No one will get rich at Olivia, but everyone will earn a decent wage, working at something we are creating for ourselves and future feminists.

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~ Sponsored by GCS Youth ~

Olivia Records needs engineers, producers, promotionists, financial managers, distributors, musicians, lawyers, accountants, etc. We need your help. If you are a musician, send us a tape (cassette, reel-to-reel) of your work. Or just send us a letter and tell what you do or where your interest might lie.

We have just finished producing our first record, a 45 rpm of Meg Christian and Cris Williamson to be used for fund-raising, which will be available soon. We start producing our first LP in the next few months, so get in touch with us as soon as you read this. We look forward to hearing from you.

Ginny Berson and Helaine Harris
for Olivia Records

Write to:

Olivia Records
P.O. Box 1784
Main City Station
Wash., D.C. 20013

ANN ARBOR, MICH.

Ann Arbor Gay Conference

The Ann Arbor Gay Community is inviting gay people from across this country, Canada, and Mexico to a Spring Conference to be held in Ann Arbor, Michigan. The conference, scheduled to last four days, will take place between May 9 and 12, 1974.

The American Psychiatric Association is holding their annual convention in Detroit May 6-10, with a speculated attendance of 5 thousand psychiatrists. They have recently removed "homosexuality" from their list and manual of mental illnesses, but are presently reconsidering this decision. The Ann Arbor conference will provide a forum for gay people to react to the APA's position. The conference will also provide an opportunity to confront the APA in Detroit. The presence of many gay people from different cities will afford us a chance to exchange experiences, ideas, and concerns.

The conference will not be limited to mental health concerns. It will include creative workshops, films, dance, music, theatre, speakers, and, most importantly, whatever each of us as gay people can bring from our lives to share with others. There will be separate workshops for both women and men. Workshop topics include gay people and mental health, local mental health institutions, gay media, the politics of drag, radical feminism, the relationship between gayness and creativity, lesbianism and the feminist movement, and conflicts between lesbians

and gay men within the movement. The list is incomplete until we hear from you.

Housing will be provided (bring a sleeping bag). Registration will begin at 8:00 AM Thursday, May 9 in the Michigan Union (State St. At South University St.). People who bring children will be asked to spend a few hours helping to staff the day care center.

Please write to this address with your reactions, questions, endorsements, and more ideas.

Spring Convention Steering Committee
1933 Brock Ct.

Ann Arbor, Michigan 48104

(313) 763-4186 (office), 761-2044 (Gay Hotline)
662-9559 (Black Caucus)

... To be regularly gay is to do every day the gay thing we do every day. She is quite regularly gay. She tells many then the way of being gay. She teaches very many then little ways we can use in being gay.

---Paraphrased from "Miss Furr and Miss Skeene" (Gertrude Stein)

ORANGE, MASS.

New Anthology: AFTER YOU'RE OUT: A GAY SURVIVAL BOOK

The first wave of gay liberation books sought to define gay oppression and to suggest a response to that oppression by such ideas as coming out, gay pride, and gay militancy/revolution. We would like to think of this book as a second-wave gay liberation book, that is, addressing ourselves to the question: how do we survive and grow as gay people? We hope to cover such topics as identity and labeling (self-definition and how it affects your life), living arrangements (alone/ couples/communal, urban/rural, etc.), the political process, religion, work/professions/business, growing together (health, sex, self-defense, day care), social problems (drugs, alcohol, V.D., "madness," etc.), inter-action of gay people with straight society, etc.

Each article can include personal experience, but should be written in such a way as to comment on a general social reality. It should be something the reader can relate to in his or her own life. The articles should be not merely entertaining but informative and useful — that is, something that will help the reader grow and survive. Political analysis is OK, but please avoid heavy "rhetoric" — remember that some of the readership will be apolitical, and it will help to be anecdotal, humorous and lively in your approach.

Our suggested length for articles is 5 to 20 double-spaced typed pages.

The deadline for articles is June 30, 1974.

Payment for articles will be determined by a division of the number of articles into the Contributors' Fund. We estimate that this will come to about \$40 per article, to be paid on publication (estimated at Fall 1975). Each contributor will also receive one copy of the book.

We encourage you to send us any ideas you may have for this book. Also, please send us the names and addresses of other people who might contribute articles.

Karla Jay
2785 Broadway Apt. L-5
New York NY 10025

Allen Young
RFD 2
Orange, Mass. 01364

HELP !!!

Will the sisters who sent us those far-out pictures, including the woman and her dog walking down the railroad track, PLEASE, contact the Tide Collective.

CORRECTION !

Last month's article "Lesbian Debutante" was by Sally Gearhart. We apologize for having inadvertently left her name off the article.

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Letters to the Collective

Dear Sisters,

We appreciate your appeal for support and are glad you chose to let us in on it, instead of just folding, as the "Ladder" did, a few months ago.

Enclosed is a contribution of \$5.00, which is all we can afford right now.

Thanks for all the good stuff in The Tide. We'll look forward to the March issue.

Sisterhood,
Sue

Sisters,

Your appeal for \$ is a disappointment. Not one word towards organizing your constituency to support/demand equal access to postal services regardless of economic class or previous condition of servitude. You must know that small/specialized publications throughout the nation are being run out of business; that this is a politico-economic problem; and that the advertising and donations you can command will NOT provide for your survival.

B.E.

Dear Sisters,

Am interested in interracial gay relationships because I have been involved in some. I am also a writer (of sorts) and I am trying to put together a play about this subject. I believe that there are special problems here. As a black and a gay person I find myself giving energy to both causes. Sometimes the need for black togetherness (of men, women and children) overshadows everything else; I have also found that I sometimes expect my white gay friends to be understanding of some of my problems which they just can't relate to because they aren't black. The friction that is caused here, I believe, is a needless waste of energy. I must learn how not to take my black anger out on them, they in turn, however, should realize that I am a woman, gay, AND BLACK. I would just be interested in learning how other people feel.

Love

Patti

[Ed. Note—No address was included. Articles on this topic are most welcome.]

Dearest Sisters,

I read the Tide regularly and I must say that I am not always satisfied.

I don't go for too much socio-theoretical bullshit, or anyone's plans for re-structuring the entire universe!

It isn't that I think you should change, but just that I'm more interested in reading about individuals than I am in movements.

I also would hope that you would see fit to resume coverage of New Jersey with Julie Lee as the correspondent.

I would also love to see something on gay women elementary school teachers and the particularly vulnerable position we are in.

On the whole I think I am very unlike the women who write the Tide as I am middle class, conventionally feminine, politically liberal as opposed to radical or counter-cultural and not at all interested in feminist rhetoric. I feel possibly you are unaware that the majority of lesbians are like me rather than you.

Perhaps a new recognition of this could be reflected in your magazine.

I love you.

(name withheld)

Dear Sisters,

I have been reading The Tide for two years and have always felt it was right on. It made me feel good to read it.

When I saw the March issue I wondered why you had changed your name, but felt you explained it in From Us. But then when I read the rest of the magazine I felt ripped off.

You said you weren't going to change the content but you did. Billy Graham's speech and its graphic, and the following article by a man made me feel I wasn't reading The Tide but some male-oriented rag.

I hope the content change was an accident and that The Tide will be as good as the Lesbian Tide was.

With love and sisterhood

Maria Giovanni

(Ed. Note — As noted in the article, Rev. Freda Smith is a feminist, a lesbian and a minister.)

Dear Sisters:

Correspondent here, from down east Maine, which is about as far from L.A. as one can get, reading the Tide, thanks to a couple of women friends temporarily stationing themselves up here, but due to a dirth of jobs, feel forced to return to the Boston area.

Up here there are not so many people, not so many jobs, and not so many lesbians. But those of us who know we are here are anxious to have more women come up and make the effort to settle, take on the land, the people, the rough weather (at times), and just multiply the east coast with women.

Gay women up here don't have an easy time of it, for there just aren't the outlets for emotional strain, that is, when one woman feels pushed or pulled or angry or pissed-off or annoyed with another woman, there aren't several other sisters around to help cool a person off, help heal wounds and gather balms. It's very much raw.

In the news in Maine there is a conference on homosexuality sponsored by the Wilde-Stein group, an U. of Maine at Orono campus club. Many Republican (mostly) legislators are threatening to cut off funds from the college if the trustees who gave approval for the conference in a difficult decision but based on true civil liberties (it was difficult for the institution to say yes, much easier to have said no) don't reverse their decision and say no.

Maine's largest daily paper said good for U. of M., they did right by allowing the conference — The Bangor Daily News. So, finally letters from the righteous readers who are crying moral depravity, the nation is falling apart.

So the struggle goes ever on.

I hope to god someday people will realize and be ashamed of the trouble and hardship they impose on other people. I hope the painful constant reaffirmation of life, love, pursuit of happiness which these people demand of us can someday be felt, even an hour's worth of bitterness. There are times when I can't stand it, feel my screams inside can be heard to the moon. Why in god's name must the creeps in the world have so much power over our lives! ugh.

Well, aside from that bit of political newspiece going on here, gay women are doing their work of all sorts — raising animals, printing, writing, painting, planning. What goes on here goes on everywhere. Lifelines and flower buds — spring is soon, if we can make it through burst water pipes and cabin fever.

Love,
Janet L. Benke

APRIL 1974

Dear Sisters,

We are a group of women in the Lansing-East Lansing area who have started to publish a newsletter to communicate with and help bring together women in our area. We would like to begin an exchange with other women's newspapers around the country. If you'd be into sending us your newspaper and getting ours, let us know. Our name is This is Us and our address is

P.O. Box 5244
Lansing, Mich. 48906

Peace and struggle,

the women of This is Us

Dear People,

Was in the USA in January and picked up a copy of the Jan. issue of Lesbian Tide. I generally enjoy you magazine. Maybe when I get back to the USA I will even subscribe. Anyway, here is my copy of your survey. More power to you folks.

By the way, do any of you know or know of any other lesbians in Bermuda? Or even of any gay bars (probably in Hamilton, Bermuda, the "big city" on these islands) here? Would much appreciate any info. All my shipmates (some female, some male) are heterosexual, and in the words of the song, "my bonnie lies over the ocean" (my lover is in the states). Anyway, would be nice just to talk to other gays here.

Good luck with the mag.

Love,

Xenia Williams





THE COVER OF THE LESBIAN TIDE



Oh I go to most the demonstrations
rallies & fundraisers
and I'm respected wherever I go
I love to go to dances
I'm a noted flirt
and quite a heavy I've been told
I've had all kinds of thrills
all kinds of spills
but the thrill I never have tried
is the thrill that'll getcha
when you get your picture
on the cover of the "Lesbian Tide"

chorus:

(Lesbian Tide)
wanna see my picture on the cover
(Lesbian Tide)
wanna buy 5 copies for my grandmother
(Lesbian Tide)
wanna see my Right On face
on the cover of the Lesbian Tide

Oh I'm really into theatre
I'm one of the guerrillas
we've even done the International Hotel
I've been known to be funny
Yes, I can get trite
but please don't punish me dear Lesbian Tide

I got a far out lover
I'm a lesbian "step" mother
and I don't preach about monogamy
I've taken all kinds of thrills
notoriety & pills
but no picture for the Lesbian Tide

Lesbian Tide
wanna see my picture on the cover
Lesbian Tide
wanna send 5 copies to each ex-lover
Lesbian Tide
wanna see my right on face
on the cover of the Lesbian Tide

Oh I got all the issues of the Lesbian Tide
& I keep them right near my bed
I keep getting more radical
but I can't believe this scandal
of never being on the Lesbian Tide

Lesbian Tide
wanna get my picture on the cover
Lesbian Tide
wanna proudly show my mother
Lesbian Tide
wanna see my Right On face
on the cover of the Lesbian Tide
On the cover of the Lesbian Tide

by ("A") Sadye (G)



SPECIAL EVENTS - Los Angeles

**Women's Sing-In, Saturday April 20, 8 pm to 2 am. Church in Ocean Park
\$1.00 donation. Fundraiser for Women's Defense Committee. Bring your
own instruments.**

**Coming in May: May 10-12, Gay Conference at Los Angeles City College.
Registration starts Friday, May 10 at 5 pm in Holmes. Women are actively
involved in planning this conference and want all sisters to attend. Spon-
sored by the Gay Students Union, LACC.**



DYKES CUT UP IN ALBUQUERQUE

LADIES' AUXILIARY "WELCOMES" DYKES

by Carol Dockham, Albuquerque, New Mexico

You have recently requested news and articles from around the country so that you will be able to inform your readers what sort of things the lesbian-feminist movement has been doing. I have procrastinated to some extent on this matter, I will admit, but I have been sitting back since November watching consequent matters take shape from a political action which I, along with perhaps 60 dykes and dyke supporters from central and northern New Mexico carried off. I will attempt to explain in a sort of objective way what I thought happened.

I have heard from women in other states what a pain in the ass the Women's Political Caucus in general is, and especially to the lesbian cause. The Women's Political Caucus seemed to be more like another ladies' auxiliary to the democratic-republikan parties. In the state of New Mexico, the guiding light of the Caucus was a steering committee of 24 women. Several women, especially chairperson Mary Maxine and some of her vice-chairperson compadres, were most interested in "using" the Caucus to further their own political careers. One goal of the Caucus was to support any and every female candidate for office which came along. One such person was Charmaine Crown, who planned to run for Lt. governor in the next election with Caucus backing . . . Ms. Crown declared to the media that she was not a feminist, and yet she was willing to sap the energy of her "sisters" in the Caucus (many of whom are feminists). Perhaps more significant than this example was that Mary Maxine, chairperson (she preferred to be called chairman), was appointed by the governor of this state to head the Commission on the Status of Women. Ms. Maxine dangled this little ornament above our heads continually in our fight with the steering committee.

The fight which came about and split the Caucus (destroying one half) came about in the planning stages for a political convention to be held in Santa Fe November 17 and 18. For the first day, workshops in various fields of womanly endeavor were scheduled (for example, sports, daycare, politics, business). We raised our hydra heads I suppose on the matter of a Lesbian Civil Rights workshop. We had the flyers printed up with our name along with all the other workshops, but Mary Maxine and her crew balked at

this. "I might lose my job," she complained, forgetting that many of us have jobs, too. This was all absurd, for the only people who would see the flyers were Caucus members on the mailing list, and to further tie in the word "lesbian" with Mary Maxine's name on the other page would have been an incredible inference, perhaps. Ms. Maxine is particularly frightened of the lesbian label for several reasons . . . she is ambitious, has a deep voice, and looks like what everyone thinks your typical diesel-dyke ought to look like . . . this is an aside, of course, but is an example of how one frightened woman will get ahead by putting the rest of us real lesbians at the bottom of some shit-heap. A faction of some 30 lesbians confronted Ms. Maxine at a steering committee meeting, in the ensuing flurry of name-calling, we were called "boys" among other things. Ms. Maxine called for a vote of the steering committee as to whether our workshop could be called "lesbian civil rights" or not; several votes were taken, but none could be declared valid, because no one could remember whether some members had a half a vote or a full vote (we did have our share of lesbians and sympathizers on the committee). Ms. Maxine finally asked if we couldn't pick some euphemism, and we stated that the only one agreeable to us would be "dyke" civil rights. In an outburst of childish behavior, Ms. Maxine and several others resigned, but then immediately reinstated themselves. Ms. Maxine then told us in a last-ditch effort to get us off the program that seventy-one persons had called her up from the southern part of the state to say that they couldn't come if the word "lesbian" was on the program, as they were also scared of backlash of some kind (oddly enough, someone told me that they did not come to the convention when it did come off because it did not have a lesbian workshop). The final outcome of our fight with the steering committee was that the entire Santa Fe chapter, who had sponsored the convention withdrew support, and we asked the rest of the workshops to cancel. Most did.

This was all merely background. The convention was carried off in Santa Fe, with the first day consisting of some newly assembled workshops and the keynote address. We quietly peddled our literature (enclosed is a copy of our magazine), however, most of us womancotted the day and waited for the next day when there would be a convention to amend by-laws of the Caucus. Early

Sunday morning as all of us poured into the hotel lobby to register, Ms. Maxine sat back with her mouth wide open. She had never seen so many lesbians before in her life; we openly embraced as we greeted each other. Once we were all seated, it took an hour to decide if we had a quorum or not in order to amend any by-laws (with some sneaky footwork, some of us helped sign up several new members just as a count of the membership was being taken . . . we had just enough people, 96, to vote). What the amendments boiled down to was the insertion of "sexual preference" in several clauses,* and also the allowance for a special interest group of lesbians within the Caucus. Charmaine Crown protested that we were asking for special treatment, and that special interest groups could be carried to such an extreme that the Caucus would be bogged down by factions. Tasia Young, chairperson of the legislation committee stated in reply that indeed the Caucus was to be an umbrella group for all women, chicanas, older women, divorcees, lesbians, but our group was significant in that we had caused such an uproar. We had confronted the heterosexual women with their qualms and fears of lesbianism. Six women, including Ms. Maxine, resigned during the convention with no explanation (this was fully anticipated). Others left the room with them, but what buoyed many of us as we passed out lavender armbands was that so many stayed. Hannah Best* stayed, she had been one of our most outspoken critics at the steering committee fight. I spoke with an older woman after the convention, and I felt exhilarated . . . she was a personal friend of Mary Maxine's, and yet she had reconsidered some of her ideas after reading our position and hearing us.

After this initial rush of sisterhood, we immediately began to hear repercussions. Not immediately, shall I say two days later, when the news of Ms. Maxine's resignation "hit" the front page of the morning paper in Albuquerque? The story was cloaked in mystery . . . I was angry because the headline had not said "Dykes Burst Political Balloons, Take Over Convention." True, there was a line about the amendments and "sexual preference," and also something about all of the new membership which had "stacked" the meeting (we couldn't help it if Ms. Maxine asked all of her friends to stay away). Finally, *The Indepente*, a weekly paper, gave us a decent write-up, and in an editorial criticized the daily papers for hesitating to use the word "lesbian." Since this time, stories have been leaking through the media. Ms. Maxine is having her revenge: to prevent

any lesbians from attending her Commission meetings with the governor ("You'll ruin any chances we have for funds in this state") she has deliberately cancelled these open meetings all of a sudden, moving them from easily accessible places to other spots. There is name-calling, too. Dorothy Cline, a steering committee representative who resigned (who is also on the governor's Commission on the Status of Women), stated in a television interview that it was lesbians who had shaken up the Caucus, and furthermore, that we were "obnoxious people." She has repeatedly said that we have no business with the Commission, as she does not see lesbianism as being a political matter, it is, in Ms. Cline's view, a social problem.

I am presenting our little action as a sort of paradigm in politics. This was my first real venture into the "real" political world (for many others it was, too) in which we had to deal with genuine hostility. I was shocked . . . after months of exposure to theory of all kinds, lesbian-feminist to dyke-separatist, I was humiliated to be put down as the purple herring which is sort of a tradition now, and then to be put off entirely as being something not political at all.

*I should add that another major goal was a shift of power from the steering committee to the membership.

*Hannah Best is the new chairperson of the Caucus.





front. So if you want it, you have to know that it exists — you have to be in the movement to reach the newspapers.

Catherine: And also you can find them in some leftist bookstores in the student quarter, but it is not regular. And you speak about the audience, but, for example, there is also one point which is very important — we put on our video tape the title *Women Only* because this concept doesn't exist in France. The big meetings inside the movement are women only, but when we want to show something to reach other women who are not in the movement, the problem was "Will we allow the men to be there or not?" A lot of women were against having men, but they decided if you do not allow the men to come then a lot of women will not be able to come. And also there is a problem with the law — when you rent a public place you are not allowed to discriminate. So they decided — there will be men, but they will not be allowed to speak. And during the three days there were a lot of men, and not one opened his mouth. So it was a way to say women only, but with men.

Syn: Last summer, June, they had a women's fair to raise money with a theater group and music. It was impossible to say just women, so men came but we didn't allow them to get on the stage or take pictures — just women press. Once at the end of a performance we asked the men to leave, but they didn't. And they drank and they set a fire and destroyed the fair.

Karla: Do you think the situation is changing?

Catherine: Yeah, because for a long time the problem was it was just a general movement — MLF (Mouvement de Liberation des Femmes — Women's Liberation). It was for all women.

Syn: But now they change because a lot of women were afraid to split because they said we have to be one in front of the dominant society or in front of

the leftists (because there are a lot of leftist parties who want to use the women's movement for their own propaganda). But now to say MLF is to be very clearly different from leftist parties.

Catherine: The feminist groups inside Paris are divided into districts, and in a lot of districts there are district groups which are working with the women of the district and trying to reach them through their own needs (provide a place for children, etc.). There is also a new lesbian group, of older lesbians. It's called *C'est Dommage* (It's a Pity), because when a man meets a woman and wants to sleep with her, and the woman says "I'm a lesbian," the man says "It's a pity." (The group's name is a joke.) They are very separatist from the feminists.

Karla: Are there any organizations revolving around legal issues? Is lesbianism legal in France?

Catherine: Lesbians can be fired from their jobs. You have to lie all the time in your job or you'll be fired. The law dates from Marshal Pétain (the Vichy regime), so it's fascist law, and fascist law says it's a crime against nature — but the law speaks a lot more about gay men than about lesbians, because there are not many lesbians. For example, I've been very surprised to see that here American women think that there are a lot of well-known lesbians in Paris. It's a myth about Paris — "the place where all lesbians meet" — but in fact, there is a gay street here and not in Paris.

Syn: Yes there is — in St. Germain, for example, there are a lot of prostitute men, and they have to fight with police and straight men because they show themselves. But women, lesbians, for example, myself, when I'm in the street, sometimes men and



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women say "Oh, is that a man or a woman?" But it's not very dangerous — because since the movement lesbians have become more public.

Karla: Is there more hostility now that lesbians are more open?

Catherine: At the first women's demonstration there were no cops — or if there was one he acted very paternally, but now if there is a demonstration, they take the women by the hair and they put them in the paddywagon. So they get more and more aware of the power of women. But at the beginning it was just a joke — women in the street was funny, but I think a lot of things are changing because of women's liberation, and lesbians become dangerous because they express themselves.

Syn: But there is another thing, the lesbians are not very separated from feminists. For example, they have the same slogan: "Liberté de disposer de mon propre corps." ("Freedom to control my own body"). So a woman who doesn't want children can take this slogan of the whole MLF, but behind the slogan there are differences.

Karla: Were there any specific lesbian actions?

Syn: One day there was a feast — a ball — for Cathrinette. It's when you are 25 and you are not married, and you are an old maid. You have to put on a special hat and there is a dance (it's a French tradition).

Karla: It sounds very degrading. Is it supposed to be degrading in order to get you married before 25?

Catherine: Yeah, if you are not married, you are finished — you have to go in the garbage!

Syn: That day we were at an abortion demonstration which was bad, and we were so down we said that we would have to do something, and we knew that there was the ball so we decided to go there. There were some gay men with us from FHAR. We waited until there were 15 or 20 of us and we rushed into the ball (without paying). After a while, there was a contest to decide who was the most beautiful couple in the ball, and so we (all the lesbians) went up on the stage, and the MC was confused as to who was a woman and who was a man.

Catherine: The men invited the women to dance, and I said to the men, "I won't dance with you, and I am a lesbian, a homosexual." Then the people in the ball were just looking at us.

Syn: And it was very interesting because the MC didn't know who was a man and who was a woman, so for example, when it was our turn to dance, he said to Catherine, "You are the woman?" and she said "Yes," and he said to me: "So you are the

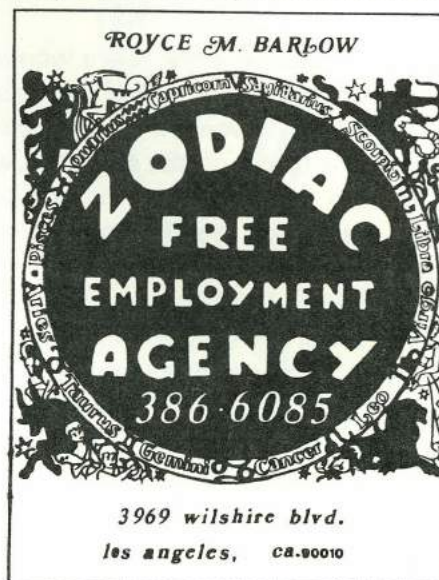
man?" Then we said, "We are homosexual. You know, I am not a man. I am a woman." The action was not decided, it was not planned; it was spontaneous. And afterwards we had to run very fast because they called the cops.

Karla: What do you think the main differences are between the movement here and in France?

Catherine: We've only been in New York, and the city and the violence here provoke you to survive perhaps in a different way than in Paris, where things are quieter. I don't say that there is more energy in New York than in France, but the way you use your energy is more creative and has more realization here.

Syn: And there is another problem too. For example, France is very fascist now, and one slogan of the government is "Family," so it becomes more and more fascist. Here [in the U.S.] it is completely fascist, but there is a lot of contradiction. For example, there are women's studies, and so they give you something, but they take it back. But they do give you something and you have to be clever to use this, and not be completely eaten by it.

Catherine: You have to manage with the society. But you have some little . . . I don't call it freedom, but you can exist in a certain way, you can have theater groups and a women's center and use the building from the city, which is not possible in France. In France in a few years the government will realize it is in their own interest to let the lesbians and the women and the different cultures express themselves — to control them better. But now they just don't want to see it. Now it is forbidden, and repression is very, very, very strong. For example, there are a lot of lesbian papers here, and hardly any in France. It is also a problem of money — that is to say, that you can get money here even if you're not in the world of

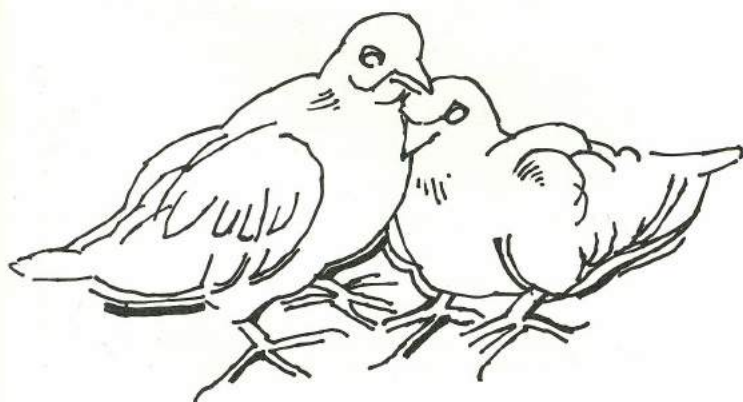


society. You can find a foundation or something to help you — if you present your project well.

Syn: Yes, for example, the Lesbian Lifespace cruise [in New York]. They can make a poster and ask that the women come and give money, and it was allowed, but in Paris it's impossible, first because it's a police state — so the police have to struggle against a lot of fronts (leftist, Maoist, MLF, etc.), so they repress all of them. If you want to make a demonstration or benefit it's very difficult to find a place, and each time there is a little group, police come.

Karla: Where do the other groups on the left get places to meet?

Catherine: They have money. The last women's event, the fair, was the first time that the women asked for money, and they have been able to get a center. Generally, we see that here, one has to pay one dollar at least to go to any meetings, but in France there is the idea that it is all between women, and we have no right to make them pay. But now they are becoming more aware of the fact that if they want money, they must not ask it of the government but of the women. In a few years they will have more money and they will know how to deal with the problem of money, which is very important because each time you want to do something, you have to be confronted with that — Money. ▲



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LOVE INN B/W J-D; E-Weekend W/M
 10700 Vanowen, No. Hollywood, 769-9215

MERRY-GO-ROUND W-B
 111 N. Harbor Blvd., Fullerton, 525-9328

OXWOOD INN L-D-J-F W/M
 13713 Oxnard (at Woodman) 787-9927

PINK ELEPHANT SALOON L-D-J-F W/M
 2810 Main St. Santa Monica, 399-9579

PROUD MARY'S
 12692 Garden Grove Blvd., Garden Grove
 (714) 534-9329

RED CARPET M/W B
 6280 Yucca, Hollywood, 462-0266

SALOON B-J-D
 10448 Ventura Blvd., No. Hollywood, 769-9858

THE ODYSSEY W-B
 221 State St., Santa Barbara, (805) 965-4410

TIGRES LOUNGE L-D-J
 6630 Lankershim, No. Hollywood, 765-9339

E-Entertainment
 L-Liquor
 B-Beer
 B/W-Beer & Wine
 D-Dancing

LM-Live Music
 J-Juke Box
 F-Food
 W/M-Women and Men
 W-Women

OAKLAND

A Woman's Place Bookstore
5251 Broadway, Oakland, CA

ORANGE COUNTY (area code 714)

Feminist Women's Health Center of Orange County
429 So. Sycamore St., Santa Ana, CA 92701,
Hotline 547-0327, Office 836-1941

Lesbian Feminists of Orange County
686 South Coast Highway, Laguna Beach, CA 92651
494-7877, Meetings Thursday 8:00 pm

REDLANDS (area code 714)

Lesbian Rap Group
YWCA, Olive St., Redlands, 825-9308 or
792-5512 (meetings Fridays 8:00 pm)

RIVERSIDE

Riverside Womens Center, Lesbian Rap Group
4046 Chestnut, Riverside, CA 862-1828
Friday evenings at 8:00

SACRAMENTO (area code 916)

Gay Community Services Center
1730 17th St. Sacramento, CA
Gay Counseling & Information Service
c/o Barbara Bryant, YWCA, 1122 17th St., Sacramento,
CA, 442-4741

SAN DIEGO (area code 714)

Dignity of San Diego (gay Catholics)
P.O. Box 19071, San Diego, CA 92119
24 hour Hotline: (714) 448-8348
Gay Information Center
263-1411
Lesbian Feminists
c/o Pat Cluchet, 1630 19th St. San Diego, CA 92101, 232-1914
Tres Femmes
P.O. Box 8205, San Diego, CA 92101, 735-7400

SAN FRANCISCO (area code 415)

Gay Liberation Book Service
P.O. Box 40397, San Francisco, CA 94140, (send for free
list of books, periodicals, posters. Much material by gay women)
S.F. Daughters of Bilitis
1005 Market St., San Francisco, CA 94103
SANTA MONICA (area code 213)
Crisis Intervention Center
West Bay MCC, 643 Rose Ave., Venice, CA, 399-8088
West Bay Metropolitan Community Church
(Bonnie Daniel, Pastor, 1245 4th St., Santa Monica, CA
392-8151 (Sunday services, 2:00 pm)

COLORADO (area code 303)**BOULDER**

Boulder Women's Center
9th & Arapahoe, Boulder, CO 80302, 449-1590

Lesbian Resource Center
University Memorial Center, Room 185, Univ. of
Colorado, Boulder, CO 80302 443-2211 ext. 8567

DENVER

Denver Lesbian Center
1895 Lafayette, Denver, CO 80206, 573-6604

GEORGIA**ATLANTA (area code 404)**

Atlanta Lesbian Feminists Alliance
P.O. Box 7684, Atlanta, GA 30309, 524-3192

ILLINOIS**CHICAGO (area code 312)**

Dykes Express
c/o Nancy Boothe, 2916 N. Burling, Chicago, ILL 60657
(lesbian message posters)
Gay Social Work Task Force
P.O. Box 5317, Chicago, ILL 60680, 791-1464
Lavendar Women
P.O. Box 60206
1723 Devon, Chicago, ILL 60660
Lesbian Liberation
c/o Lincoln Park Presbyterian Church
600 W. Fullerton, Chicago, ILL 60610

KANSAS**LAWRENCE (area code 913)**

Gay Women's Caucus
c/o Women's Coalition, Student Activities Center,
University of Kansas, Lawrence, KS 66044

MASSACHUSETTS**BOSTON (area code 617)**

Daughters of Bilitis
419 Boylston St., Room 415, Boston, Mass, 02116,
262-1592

MISSISSIPPI

Gay Counseling & Educational Projects
Contact: Anne de Bary, Mississippi Gay Alliance,
P.O. Box 4470, Mississippi State Univ., MS 39762
(601) 323-9699

MISSOURI**KANSAS CITY**

Women's Liberation Union Center
4138 Tracey, Kansas City, Missouri

ST. LOUIS

Women's Coffeehouse
c/o Moonstorm, P.O. Box 11983, Wellston Station,
St. Louis, MO 63112

NEW JERSEY (area code 201)

Daughters of Bilitis
P.O. Box 62, Farwood, NJ, 07023, 674-1111

Lesbian Mother's Union

P.O. Box 514, Maple Wood, NJ 07040

NEW YORK CITY (area code 212)

Church of the Beloved Disciple
348 w. 14th St, New York, NY 242-6616
Eulenspiegel Society (S&M)
P.O. Box 2783, Grand Central Station,
New York, New York 10017
Gay Older Women's Liberation (GOWL)
c/o Women's Liberation Bldg 243 W. 20th St
New York, NY
Gay Synagogue
300 9th Avenue, New York, NY 691-1066
Gay Women's Alternative
c/o Universalist Church, 4 West 76th St.,
New York, NY 10024, 662-5109
Lesbian Activists at Barnard (LAB)
McIntosh Center, Rm 106, 3001 Broadway
New York, NY 10027
Lesbian Feminist Liberation
P.O. Box 243 Village Station, New York, NY
Meetings at GAA Firehouse, New York, NY
Lesbian Food Conspiracy
Women's Liberation Bldg., 243 W20th St.
New York, NY 691-1860
Lesbian Lifespace
c/o Women's Liberation Bldg. 243 W 20th St.
New York, NY
Lesbian Switchboard
P.O. Box 929 Madison Square Station
N.O.W.
47 E. 19th St., New York, NY 10013, 674-8950

PENNSYLVANIA**PHILADELPHIA (area code 215)**

Lesbian Hotline, Women's Liberation Center
4634 Cester Ave, Philadelphia, PA 19143, SA 9-2001
Task Force on Gay Liberation
c/o Barbara Gittings, P.O. Box 2383, Philadelphia, PA 191

TEXAS**DALLAS (area code 214)**

Dallas DOB
P.O. Box 5944, Dallas, Texas 75222, 824-0770
Lesbian Resource Center
P.O. Box 5944, Dallas, Texas 75222, 824-0770

HOUSTON

Montrose Gaze Community Center
504 Fairfax, Houston, Texas 77006

WASHINGTON**SEATTLE (area code 206)**

Feminist Coordinating Council
YWCA, Room 206, 5th & Seneca, Seattle, Wash. 622-4077
Gay Women's Resource Center
University YWCA, 4224 University Way, N.E., Seattle,
WA 98105, 632-4747, ext. 3
It's About Time - Feminist Bookstore & Collective
5502 University Way N.E., Seattle, Wash 98105,
LA 5-0999

WASHINGTON, D.C. (area code 202)

Gay Switchboard
Community Building, 1724 20th St., N.W., Washington, D

(See "Where It's At" for phones and addresses)

NIGHTLY	LESBIAN SWITCHBOARD 5 to 10 pm, 741-2610 for information and rap
MONDAYS	LESBIAN FEMINIST LIBERATION, 7:30 pm, general meeting, GAA Firehouse, 99 Wooster IDENTITY HOUSE, 6 - 10 pm, walk-in and short-term counseling, referral service, come-out groups, FREE GAY OLDER WOMEN'S LIBERATION (GOWL), 8 pm, Women's Liberation Bldg.
TUESDAYS	WESTSIDE DISCUSSION GROUP, 8 pm (first and third Tuesdays), women's night LESBIAN FOOD CONSPIRACY, 5:30 to 7:30 pm, Women's Liberation Bldg.
THURSDAYS	GAY WOMEN'S ALTERNATIVE, 8 pm, Speakers, socializing, nonpolitical group for women over 30. MATTACHINE WOMEN, 6 pm, Game Night-bridge, scrabble, checkers, etc. NATIONAL ORGANIZATION FOR WOMEN, 7:30 pm, general meeting
FRIDAYS	LESBIAN DANCE, 9 pm every other Friday (Jan 11 & 25), Sponsored by LFL, GAA Firehouse GAY SYNAGOGUE, 9pm, Services and Oneg Shabbat
SATURDAYS	IDENTITY HOUSE, (see Monday for details)
SUNDAYS	IDENTITY HOUSE, (see Monday for details) LESBIAN ACTIVITIES, 2 pm, sponsored by LFL at GAA Firehouse CHURCH SERVICES, 2 pm Church of the Beloved Disciple; 7 pm Metropolitan Community Church EULENSPIEGEL SOCIETY' S&M, 6 pm, Church of the Beloved Disciple, General meeting. NY RADICAL FEMINISTS, 8 pm general meeting, Women's Liberation Bldg (first Sunday of every month)